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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them' (MARK 11: 24).

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THE MILLENNIAL STAR.

XX.

IN his salutation, December 6, 1906, President Charles W. Penrose prefaces the practical missionary suggestions, which he immediately plunged into, with the following few words of reminiscence and of anticipation concerning himself and the *Star*:

By appointment of the First Presidency I am once more in my native land to aid in the great work which the Lord has commenced on the earth in the last and final dispensation. This is my third mission to Europe since making my home in the valleys of the mountains, previous to which I had labored for over ten years in the traveling ministry. I am thankful for my safe and prosperous passage over land and sea and the protecting hand of the Almighty plainly manifest on the journey. In succeeding President Heber J. Grant in the oversight of the European mission, including the Turkish and South African missions, and the editorship and publication of the MILLENNIAL STAR, I feel the weight of the responsibility placed upon me, but am greatly encouraged by the work which has been accomplished under his direction. I find a band of noble brethren in the missionary field, zealous, earnest and devoted, who have been well trained in the duties of their calling. They are not idlers. They have been taught the truth that continual work is good for their bodily health and their spiritual influence. The system by which the literature of the Church has been widely circulated has done much in the sowing of the gospel seed, and this will surely at some time bring forth a rich harvest of souls for the kingdom of God. The prospects for this, both in the British Isles and upon the Continent, appear to be bright, indicating that the time is near at hand when all who are engaged in this great work may thrust in their sickles and reap. * * * I desire that the STAR, which has sent forth its brilliant rays for so many years, will continue to shine with its customary lustre, and that it will receive the support of the saints at home and abroad. I solicit articles from the elders, and with the efficient editorial aid at hand I hope to keep this luminary all that it

should be as a gospel standard and a source of joy, light and comfort to the people of God. Expecting to visit and aid the different conferences and missions and praying that the way may be opened for the extension of the work in other parts of the world, I enter upon my labors on the eastern hemisphere with joy and gratitude to the Giver of all good. Peace be unto all the saints, and may the light of the Lord dispel the darkness that is upon the nations, heralding the great Millennial Day which is now dawning upon the world.

At no time since beginning this review of the *Millennial Star* has its inadequacy seemed so obvious. To attempt to epitomize the ministerial and editorial labors of the administration of President Penrose, is like trying to reduce the irreducible; his personal activity was incessant, his accomplishments prodigious; to even mention them by their significant headings would transcend the space at our command. The titles alone to the editorials he wrote—one, at least, and sometimes three for each of the 183 issues he put out, would take a large part of the space we find available. Commencing with the 49th number of volume sixty-eight, December 6, 1906, these editorials ran through all the volumes sixty-nine, seventy, seventy-one and down to the 23rd number in volume seventy-two, June 9, 1910. What a variety of subjects of past and current interest they covered; and all treated from the standpoint of an authorized propagandist of the gospel of Jesus Christ, pertinent to the interests of the mission and inspired by the Holy Spirit of God! The 69th volume is presented in a new dress, the type all new and a little larger, but not much change in the makeup. Elder William A. Morton was assistant editor and regular contributor of leading and important articles, as well as of departmental matter, of which the Sunday-school lessons were chief; the editorial space was filled every week, however, from the facile pen of the President. The statistical report of the British mission for the year 1906, the last of President Grant's term, showed 84 branches; 5,475 members; 676 baptized; 363 emigrated; 281 missionaries; strangers houses visited, 857,214; gospel conversations, 278,319; tracts distributed, 4,092,449; books distributed, 138,833; meetings held, 15,704, outdoors, 3,581.

The activity of the Relief Societies was a feature of this period. They were under the general direction of Sister Romania B. Penrose, who traveled extensively and organized many societies; keeping in constant touch with them all by correspondence and personal visits, formulating report blanks which were duly filled, compiled and sent to the General Board in Zion. Her labors in this field were most zealous, corresponding with those of her distinguished missionary husband. Sister Penrose also represented the women of Utah at the International Woman Suffrage Alliance, and spoke at the Congress, held at Amsterdam, June 15-21, 1908, before a large assembly, who applauded her speech.

On Wednesday evening, March 27th, 1907, the European Mission

Headquarters, 295 Edge Lane, Liverpool, were formally dedicated. Interesting exercises were held in the building, in which Elders R. Eugene Allen and Henry O'Gorman, branch president, took part.

"President Penrose then offered the dedicatory prayer, which was truly inspired of the Holy Ghost. Both saints and strangers felt the presence of the Divine Spirit while Elder Penrose dedicated the house and all pertaining thereto to the service of the Lord, and more than one shed tears of joy. The service was deeply impressive, and will be long remembered by those who were in attendance."

The April 18th, 1907, number contained an Official Declaration of the First Presidency of the Church, which was presented and adopted at the General Conference, April 5, 1907. It was addressed to all the world, and intended to correct the false impressions created by the misrepresentations and slanders, published so widely against the saints and their religion by their enemies; and of establishing a more perfect understanding respecting the character of the Latter-day Saints and their faith. This important document was dated March 26th, and signed in behalf of the Church by Joseph F. Smith, John R. Winder, Anthon H. Lund. The June 20, 1907, issue records the death of Apostle Teasdale on the 9th, with an obituary by Elder William A. Morton. The release of Elder R. Eugene Allen, of the Liverpool Office, to sail for home July 3, 1907, is recorded.

The continental tour of President and Sister Penrose during the summer of 1907, was of great interest and pleasure. Among the interesting features was the dedication of the Latter-day Saints' Chapel at Aalborg on July 7th. The proceedings and dedicatory prayer by President Penrose are published in full in the *Star* of July 18, 1907. In the number for October 24, the editorial is an appreciative review of the October General Conference, in which a biographical mention of the selection of Elder A. W. Ivins, to fill the vacancy in the Council of the Twelve, caused by the death of Elder Teasdale is made, cordially endorsing the appointment. The editorial November 21, 1907, on "Spiritualism and the Witch of Endor" was of such great interest that extra copies were printed to meet the demand. In the November 28th issue the death of Bishop Robert T. Burton, of the Presiding Bishopric of the Church, at the age of 86, was reported, as occurring November 11th, and of his funeral on the 14th. A splendid account of the Relief Societies in Europe, written by Sister Penrose, takes the leading space in the *Star* December 19, 1907, and "Compliments of the Season" is the title of the editorial Christmas greetings of the December 25th and closing number of the volume.

In his own review of the first year of his mission here President Penrose in the January 2, 1908, number, volume seventy, says, in part:

"This has been a busy year for all who are engaged in the great latter-

day work. At home, in Zion, and abroad among the nations, increased activity has marked each month and day, and the energies of the leaders and the people have been kept in service, apparently to the limit. * * * In Europe the progress made has been wonderfully encouraging. A softening spirit has moved upon the masses of mankind so that violent opposition has been of rare occurrence. The elders have pursued their labors in comparative peace. In Great Britain street preaching has been followed diligently in many places, and crowds of people have heard the gospel by that means. * * * The Swiss and German mission is prospering under able supervision and diligent missionary work. A spirit of inquiry is moving upon the people, and the Lord is blessing the efforts of His servants to disseminate truth and overcome error, * * * In the Netherlands a grand work is being accomplished. The Dutch people are familiar with the scriptures, and the spirit of freedom which inspired the Pilgrim Fathers when they fled to the West burns in the hearts of the Hollanders; they receive the gospel gladly and are not under bonds to prevent their obeying it. * * * In the Scandinavian mission, comprising Denmark and Norway, the President and the elders are working with a will and with commendable diligence. There is a feeling of apathy among the people there generally as to religion. * * * It is the same in Sweden. The missionaries, under the direction of a president thoroughly familiar with the country, the language, and the work in all its details, are striving with their might to spread the gospel and wake up the people to a realization of its importance. * * * The death of King Oscar was one of the great calamities of the year, as he was a grand monarch and a friend to civil and religious liberty. The Turkish mission has made progress during the year, notwithstanding the obstacles in the way and the peculiar customs, language and religion of the people in the countries that comprise it. Some baptisms have been performed and much interest aroused, but conditions are vastly different there to those in the countries called Christian. * * * In South Africa also success is crowning the labors of the elders. The branches at Cape Colony are in good condition and there have been a number of baptisms, with cheering prospects for the New Year. * * * During the past year the President of the European mission has visited every conference in the British Isles, which of course includes Scotland and Ireland, all of them twice but two, and has attended many district as well as conference meetings and a number of branch meetings, on Sundays and week days. He has also made a tour of conferences in Switzerland, Germany, Denmark, Sweden and Norway, Holland and Belgium, holding priesthood and general meetings, counseling, preaching, expounding, etc., and by sea and land has been signally blest and protected. Sister Romania B. Penrose has accompanied him to many of those lands and gatherings, giving advice and suitable instructions to the sisters and especially to the Relief Societies, aiding in the organization of twenty-five new societies which are doing a great amount of good. He has also had the oversight of the business of the Liverpool office, which is of much importance, being an emigration as well as a printing and publishing concern, and of the MILLENNIAL STAR, writing the editorials and watching over the work generally. In the latter he has had the able assistance and support of Elder William A. Morton, whose writings are well known and appreciated throughout the mission. In the

former he has had the great help of the secretary, Elder John S. Smith, book-keeper and cashier, who succeeded Elder R. Eugene Allen after his release to return home in July, and who was a most efficient and faithful worker. Elder J. Robert Price was released from the Liverpool office as emigration and general clerk and returned home in November, after filling a splendid mission; Elder Joseph S. Mulliner, Jr., was called to fill his place, and is now serving in the office with great credit. * * * The printing and publishing department of the Liverpool office has not been idle. During the year 4,623,500 tracts have been printed, over a million of them being "Rays of Living Light." In addition 178,000 pamphlets of a larger kind have been printed, besides numerous blanks and forms. The MILLENNIAL STAR has been issued regularly and on time, and is subscribed for by many persons not connected with the Church. Our presses and machines are run by electricity and the entire premises, house, business-office and meeting-room are in immediate connection."

President Penrose mentions the release of Elder Alex. Nibley and appointment, in succession, of Sylvester Q. Cannon, in the Presidency of the Netherlands-Belgian mission; of J. M. Christensen and Soren Rasmussen in the Scandinavian; of Peter Matson continuing in the Swedish; and of Serge F. Ballif in the Swiss and German; of Wilford J. Booth in the Turkish, and Ralph A. Badger in South Africa. He pays all these elders high compliments for their earnest zeal and ability in their several fields of labor. He also observes that the baptisms for the year lacked only fourteen that were ready, but prevented from coming forward in time, to make a thousand for the year, and adds: "Now for the bigger returns in 1908."

The reports of miraculous healings through the administrations of the elders and the "prayer of faith that shall save the sick" were notably numerous throughout volumes 69, 70 and 71, and under the heading, "From the Mission Field," the sub-head, "Baptisms," appeared in almost, if not every issue, chronicling from week to week from five to fifty, and even up to nearly a hundred performances of that ordinance. These were halcyon days in the British mission! It is but just to make further mention of the well considered, ably prepared, discursive articles, written by Elder William A. Morton during this period. They appeared regularly and supplied a fine quality of matter for the *Star*. President Penrose's editorial treatment of the Rev. Daniel H. C. Bartlett, Vicar of St. Nathaniel's, Liverpool, was masterly. He had issued two open letters in reply to this minister's tirade of slander and unsupported accusations published in the *Parish Magazine*, and winds him up in the "Vagaries of a Vicar," February 27, 1908, and in subsequent articles as occasion required. Record is made of the death of Elder Henry W. Naisbitt, February 26th, at the age of 81 years, and a brief mention of his literary and missionary activities. There is also a tribute in the March 22nd number, to the memory of Elder Peter A. Forsgren, the first Scandinavian convert, who died March 1, 1908, in his eighty-second year, at Brig-

ham City, Utah. In the June 11th number, a beautiful obituary of Sister Emily Wells Grant, wife of President Heber J. Grant appears. She died May 25th, 1908, and mention is made in it of the death of her mother which occurred two weeks prior. June 18th, the leading article describes the celebration of President Brigham Young's one hundred and seventh birthday on the first of June, and quotes some rare gems from sermons of the great leader who, though dead, still lives in the hearts and memories of his people. July 30th, 1908, the dedicatory service of "Deseret," the London headquarters, which occurred July 26th, is reported with the dedicatory prayer offered by President Penrose in full. It is observed that there was present besides him and Elders Morton and Mulliner, of the Liverpool office, President Soren Peterson and thirty-five traveling elders of the London conference, over five hundred saints and friends filling the auditorium; and, as visitors, Apostle Reed Smoot, Bishops T. R. Cutler and Robert Price from Zion. The death of Bishop William B. Preston, formerly presiding bishop of the Church, August 6, 1905, is recorded August 20th, with a brief tribute of love and respect. August 13th, notice is given to certain scurrilous articles published by the *Liverpool Post and Mercury*, supplied by correspondents and also editorially endorsed. This led to further controversial correspondence and editorial handling, in which President Penrose took very great delight, being master of that sort, and able to refute slanders against the saints and to vindicate the people and their principles as few writers have ever done since the Church was organized and Satan began to fight it.

The sermon of Elder Andrew Jenson, delivered in Salt Lake City, September 22, 1908, on the Book of Mormon, being an account of the continued maintenance of the testimony to the times of their decease of the Three and Eight Witnesses, derived from a personal visit to their descendants, appeared in the December 10th and succeeding issues. It is of unusual excellence and was reprinted in pamphlet form.

In the number for February 25, 1909, President Penrose pays a well merited tribute to the memory of Elder Charles R. Savage, who died on the 3rd, particularly extolling him as the originator of "Old Folks day," a unique celebration among the saints, when all persons of seventy years of age are entertained and honored by the community.

An editorial note April 8, 1909, informs the readers that the issuing of extra numbers of the *Star* will be discontinued as the practice, which had been in vogue three years, was proving detrimental to the regular subscription list, with which all the saints were again urged to become identified.

A series of four numbers on "Pitfalls avoided by the translator of the Book of Mormon," by Thomas W. Brookbank, began in the May 6th, 1909, issue. The arrival April 27th, 1909, of Elder S.

Norman Lee and his appointment to succeed Elder W. A. Morton as associate editor of the *Millennial Star* is recorded April 29th, and that Walter P. Monson was appointed to the London conference. An extended notice of Elder Morton's release and appreciative review of his labors, and also a welcome to Elder Lee was written by the Editor-in-Chief, May 20th. Elder Morton sailed for home May 27th, 1909.

(TO BE CONTINUED.)

PHILOSOPHY OF LONGEVITY.

THERE is much in modern life that tends to shorten existence and to diminish the probability that a man or woman will reach ninety, to say nothing of a hundred. We lead more exciting and more wearing lives. It is in vain that a person has a splendid constitution to begin with, wears flannel, or equivalent of flannel, next to his skin, dwells in a warm, dry house, and eats and drinks everything that is good and wholesome, if at the same time he habitually overtaxes his strength, looks upon his muscles as mere machinery, to be driven at high pressure, and ruthlessly calls upon his nerves to squander their reserve power when every other source of energy is exhausted. Men or women who intend to be centenarians in these days must combine something of the old mode of life with something of the new mode of living. They must, while availing themselves of all the scientific discoveries and sanitary appliances of the age, imitate their grandsires in the steady and tranquil habits that prevailed before the invention of locomotives and the telegraph. They must have their eight hours sleep regularly; they must have intervals of repose and vacancy in the daytime; they must spend a goodly portion of their waking hours in the open air. Nor will that suffice; there will have to be regularity in the hours of the meals, and discipline in the ordering of the dishes of which the meals are composed. We cannot believe that anybody will ever live to one hundred who eats a heavy dinner every night of his life at eight o'clock. Neither, with such an end in view, would the active life of a politician, a lawyer, or a doctor be a sane enterprise. In order to reach that distant goal there must be a training, if not severe, at least regular and unflinching. Most of all, there must prevail in the existence of such a person a tranquil serenity, an unruffled calm. The pulse must never be driven up beyond a certain point, either by work, by anxiety, by fear, or by hope. At the same time, mere stagnation will, in all probability, never enable a person to live to one hundred. There is such a thing as rusting out as well as wearing out. If a candle does not burn brightly enough, it does not consume the wax with rapidity, and goes out for want of adequate combustion. It is so, no doubt, with the human body and the human spirit.

THURSDAY, OCTOBER 7, 1920.

EDITORIAL:

A DISSERTATION ON PRAYER.

In occasionally attending religious services and funerals, where it is the custom to repeat or read prepared and printed prayers it is to be noted that the elegance of the words chosen, the beautiful composition of the phrases and sublime sentences are so marked that unbelievers, as well as communicants, are impressed and reduced to respectful attention, if not to approval of the service. The ministerial tone, accent, and manner of delivery in some churches—notably those jealous of their orthodoxy, detracts a good deal from the real beauty of the reverential utterances, though thought, formerly more than at the present day, to be essential to the proper effect. That is, to the effect upon their congregations rather, it is reasonable to suppose, than upon the God of their worship. It is hardly conceivable that their set forms, and sanctimonious intonations, with accompanying obeisances and genuflections can have much influence or favor with an intelligent God of power able to hear and answer prayer. Though of course they might answer before a God without body, parts or passions, who naturally could neither hear nor answer anything. That our Father in Heaven is now no more deceived by the pretensions of hypocritical priests is quite as evident, to those who have some knowledge of his character, in these times, as in that earlier day when the Savior rebuked all such and taught his disciples how to pray. It will be remembered that introductory to the Lord's prayer he gave a solemn admonition to them, which was most appropriate then and still is, though it seems not to be remembered or observed by the ecclesiastical class to which reference is here made. He said:

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye."

If the pride of appearance and the eloquence of utterance signified, then the histrionic powers of great actors would be more

compelling before the throne of grace, than their poor imitations as supplied in many pulpits. A case in point illustrates our thought, that most public prayers and the manner of their delivery are intended to impress their congregations, rather than to really approach the Almighty in the spirit of humility, in sincerity, in real and confident faith that He is; that He has a plan and purpose to achieve on earth, and is powerful to provide, forgive, save and bless.

Edwin Booth was probably the most perfect elocutionist and consummate actor the world has ever seen, but he is reputed to have been a man without religion or the consolations of faith. The following episode has found extensive publication in the American press:

Several years ago a number of foreign diplomats, three or four American statesmen, and two or three stage professionals were together in the smoking room of the old Fifth Avenue hotel, New York, when the eminent actor, Edwin Booth, came in. There had been conversation touching the Bible as an inspired book. Lord Sackville, then British minister to America, asked Booth if he would not repeat the Lord's Prayer for them. James O'Neill was one of the professionals present and gave an account of the incident. Few people had the temerity to make such a request of Booth, he said, as it was very unusual for him to recite off the stage, and the little group was breathless. He fixed his eyes upon Lord Sackville with a peculiar expression of inquiry; then, as if satisfied that the request was made in sincerity, his remarkable eyes assumed an expression of dreamy density as he walked slowly to a cleared space and, turning toward them, began a recitation that, O'Neill declared, thrilled him through, after years had passed, in the mere recollection.

"He commenced in deep, low tones, 'Our Father———' and never before could those two simple words have been clothed with more reverence and majesty than his look and tone enveloped around them.

"It was not mere elocution; it was deep feeling. And then he went on, carrying his hearers up into celestial regions, where their spirits seemed trooping after his and kneeling with him before the throne. His musical, solemn tones sounded very slowly through the room, and as he swayed his lithe body each one unconsciously followed his motion, so perfect was the magnetic sympathy. It was beautiful, fascinating, even terrible. Booth was virtually kneeling before his and our God. I would not go through the scene again for worlds, and yet, contradictory as it sounds, if I had the opportunity I would be drawn to face any danger to hear it once more.

"Booth strode out of the room when he had finished and a simultaneous sigh arose, while without a word we stole away, singly and on tiptoe, and I do not believe one of us can yet think

of that thrilling evening without a peculiar feeling about the Lord's Prayer."

The argument of the above is that it, being the perfection of acting, deeply impressed a fellow actor and others who were present, but it was uttered by an unbeliever and was no more a prayer of faith than the prayers of the hypocrites standing in the corners to be seen of men or the vain repetitions of the heathen, which the Lord denounced. That was in the olden times, and He has in our own time declared that all these professors of religion who draw near to Him with their lips though their hearts are far from him, are corrupt, having a form of godliness but denying the power thereof, and warns mankind from such to turn away.

The natural almost universal inclination of mankind to pray is not rebuked by the Lord, however ignorantly it may be expressed. There is not a word in condemnation of the simple, misguided chambermaid who prays to St. Joseph for the return of her faithless lover, or of the jockey who prays to St. Anthony for good luck with his ponies: but how pitiful it is that such ignorance should be fostered by a corrupt priestcraft standing in the way of God's children, to prevent them coming to Him in the way He has shown them, in spirit and in truth. The responsibility of faithless and unauthorized ministers and priests, with their prepared and formal prayers, which mislead and deceive the children of men is great. The Lord has condemned them, and they will be held to account. How far indeed they are enveloped in the darkness of superstitious traditions, in departing from the simple response of the Master, when appealed to by one of His disciples: "Lord teach us how to pray!"

J. F. W.

MINUTES OF THE SCOTTISH CONFERENCE.

THE semi-annual Scottish conference was held at Glasgow, Sunday, September 26th, 1920. A preliminary meeting, attended by the officers and members, including representatives of the auxiliary associations, was held Saturday evening, and was addressed by President George Albert Smith and Elder John E. Cottam, of the Liverpool office, and by President D. E. Randall of the Newcastle conference.

On Sunday there were three sessions. At the Sunday-school in the morning an interesting program was rendered by the children, one number of which was particularly enjoyable, being a recitation in Gaelic by a little six-year-old girl, splendidly given.

The afternoon and evening sessions were well attended by large numbers of saints and investigators, and the music was excellent. The speakers, besides President William Easton, who presided at all the meetings, were Elders John E. Cottam and John E.

Donaldson, President D. E. Randall, and Elder W. G. Johnston from Coalville, Utah, who with his wife, are upon a visit to Scotland. President George Albert Smith spoke at all the meetings, giving such counsel as the occasions demanded, and discoursed interestingly upon the principles and doctrines of the Church. A fine spirit characterized the conference, which was much enjoyed by all present. At the closing session Elder James H. Hood, his wife and all the members of their family bore testimony to the blessings the gospel had brought to them, and bade an affectionate farewell to all the saints and friends present, as they are about to leave for Zion, sailing October 8th.

A TOUCH OF LOVE.

"The spacious firmament on high,
With all the blue ethereal sky,
A spangled Heavens, a shining train,
Their great Original proclaim."

And not only in the Heavens above but "in the earth beneath, and in the waters under the earth" is the love of the Almighty continually made manifest. No one who has eyes to see these wonders can deny the existence of a God. He may call the trees and flowers and all the growing things "the work of nature;" he may call the messages that are borne to the inner ear on the wind and the song of the bird "the voice of the Intangible;" he may build him an altar inscribed "to the unknown God;" but above and beyond it all lies the fact that these glories are not the work of chance, and were not born out of nothingness.

Have you seen the foliage on tree and hedgerow changing from green to yellow, russet and brown, these autumn days, brother? Have you seen the autumn mist melting in the rising glory of the sun and falling again like a grey veil on its dying splendor? Have you seen the purple bloom of the heather or smelt the perfume of clover and hay? Have you heard in the silent witchery of the night, when the harvest moon is rising, the still small voice of God? If your heart is in tune with the Infinite you will have seen and heard and understood.

The God I, and we as Latter-day Saints, worship is such a knowable Being that we can understand to some extent the love that gave us all these beautiful things. He just cannot help giving us everything any more than our earthly father can refuse us anything that is for our good. Grand and awful in the majesty of His power, so high and regal does He sit on the topmost throne, He yet holds out his hand in loving mercy to the most miserable sinner who ever walked the footstool.

"For God so loved the world that He gave His only begotten Son:"—that was Love incarnate. For God suffers just like mortal

man, aye, more terrible than our finite minds can conceive. He is "Our Father which art in Heaven" and in sending us forth from His presence He placed within each bosom a spark of that Divine fire of Love to brighten the dreary places in the earthly sojourn.

So down through the ages, be they never so dark and joyless there burned unswervingly the torch of Divine revelation. From Adam's day God's appointed servant bore the Torch onwards and upwards. As each succeeding race passed into the quiet arms of Death, it was grasped from their stiffening fingers and carried forward once more. Sometimes it burned more clearly than at others, as when the pure clear flame of Enoch and his people became too rare for the grossness of earth. Once it was almost extinguished when Noah preached unavailingly for six hundred years and the righteous wrath of God was poured forth on man in the Flood. Still it was borne on, a feeble flame, by Noah and his sons. Always God's chosen one was found to bear it on with aching weary fingers and tired bleeding feet. His messengers have never found an easy road. Each in his turn has knelt in the dark groves of Gethsemane or trod the stony path to Calvary. Thus did the First born of the Father. Never, till that time had the Torch burned so clearly or been held in purer hands. The fathomless eyes of the man who was God's Son looked forth into the time when the Torch should burn no longer and wept in Divine pity for the generations he would have gathered to His bosom.

The time came when man, having killed those who held the authority from God, took upon himself to set at naught the Divine commandments and laws, and to substitute false teachings and doctrines to suit himself. So awfully did they rebel that the Torch was taken back into heaven and the darkness of the Middle Ages settled into gloom on the earth. The light of bigotry and ignorance only served to accentuate the darkness and confound men further. They were led astray by the will-o-the-wisps of spiritual hysteria and various cults of mystery and "black art" that led nowhither. They sacrificed each other to a god who demanded money and blood in exchange for salvation. They preached purgatory and hell-fire and "saved" their victims with the red-hot pincers, the rack or the auto-da-fé. They brought salvation to the heathen by murdering him and bringing his children into bondage. They did it in the name of God who gave his Son to be crucified, of the woman who bore that Son, and of the Son himself, who blessed little children and said: "Thou shalt love thy neighbor as thyself."

Still men were trying in a blind, hopeless way to find the true light. And their pleadings ringing up to the throne of God did not find a deaf ear. A messenger was again found to bear on earth the Torch of Revelation and Joseph Smith was the chosen

one. Just a hundred years ago the Torch was again restored and the last dispensation began. Ye who have eyes cannot but see that the hour of His judgment is at hand. The prophecies are being fulfilled one by one. Young men are seeing visions, old men dream dreams, there are famines and pestilences, wars and rumors of wars, as there never was before in the earth's history. The Torch flames to-day as never before. If we will not see there will be no guilt like ours, who have the greatest knowledge.

There must be no turning back in our heavenly appointed task of bearing the Torch onwards. The world will not see readily. They never have done so. The way was never smooth nor broad and the farther we go the more difficult it becomes.

"Does the road wind uphill all the way?
Yea, to the very end.
Will the day's journey take the whole long day?
From morn till night my friend."

Many patient, loving ones have trod the path before us leaving behind them a record of their journey to comfort and console their successors. Read and learn. It is our right and privilege to follow in their footsteps, to bleed and suffer and, if need be die, for our principles and our God. Still the Torch will burn in glory till it blends with the splendor of the celestial dawn.

Glasgow, JEAN BLAKE.

A FRIEND.

To love men, so far as it includes a general habit of benevolence and readiness to do kindnesses to all, is, we know, the bounden duty of every Christian: but it is not his duty, nor is it his privilege to love all men equally—indeed it is impossible. It can be implied from certain Scriptures, dealing with Christ and His twelve, that the former favored some more than others. Every man has his private sufferings and grievances, which only the solicitude of private and personal friendship can remedy or alleviate. When a man is seen laughing it is no proof that he is very happy—it is no proof that he requires no sympathy. Many a man laughs when his heart is breaking. So, then, in a word, we all need a friend at some time or other.

Cicero was, I believe, the first who observed that friendship improves happiness and abates sadness, by the doubling of our joys and dividing our grief. Lord Bacon says: "The first-fruit of friendship redoubleth joys, and cutteth griefs in half; for no man that imparteth his joys to his friends but he joyeth the more, and no man that imparteth his griefs to his friends but he grieveth the less." When we have read a book, or the *Millennial Star* so often, that we can no longer find any further help in reading it by ourselves, we can still take pleasure in reading it to those less

fortunate than ourselves. To them it has all the pleasure of novelty and source of education; we enter into the feelings which it naturally excites in them, though it may no longer directly excite them in us. We consider all the ideas it presents rather in the light in which they appear to them, than in that in which they appear to ourselves, and we are amused by sympathy with his or her amusement, which thus enlivens our own. How the unfortunate are relieved when they have found a friend to whom they can communicate the cause of their sorrow! What a burden is dispelled when a sympathetic ear is lent to our trouble! What a life this would be if there were no one like Christ to say: "Come unto me all ye that are weary and heavy laden and I will give you rest." The cruelest insult is to make light of the calamities of others, and not to wear a serious and attentive countenance when they tell us of their affliction; we should feel it to be not only bad breeding but real inhumanity.

Cowper beautifully expresses what I am endeavoring to convey to paper thus:

"For with a soul that ever felt the sting
Of sorrow, sorrow is a sacred thing:
Not to molest, or irritate, or raise
A laugh at his expense, is slender praise:
He, that has not usurped the name of man,
Does all, and deems too little all, he can
T'assuage the throbbing of the festered part,
And stanch the bleeding of a broken heart."

The mind is, indeed, rarely so disturbed, but that the company of a friend will restore it to some degree of tranquillity and composure. The moment we come into his presence, we feel in some degree composed and relieved, so rapid is the effect of sympathy upon our minds.

Think for a moment of the effect of Christ's words on the terror-stricken Apostles, as they were sailing for the country of the Gadarenes, in a little boat, when suddenly a terrific gale got up and threatened them momently with a watery grave. Christ was in the same ship enjoying a well earned sleep and naturally indifferent to the tempest that was threatening to swallow the little craft with all hands. The story tells us that the apostles cried out in anguish, "Master, carest thou not that we perish?" And the Lord awoke and rebuked the storm saying, "Peace be still,' and immediately the seas calmed. Oh, what a friend! And yet sympathetic friends can work wonders just as great to-day.

Permit me again to quote Lord Bacon on this particular theme. He says:—"A principal fruit of friendship is the ease and discharge of the fulness of the heart, which passions of all kinds do cause and induce. We know diseases of stoppings and suffocations are most dangerous in the body; and it is not much otherwise with the mind; * * * And no receipt openeth the heart

but a true friend, to whom you may impart griefs, joys, fears, hopes, suspicions, counsels and whatsoever lieth upon the heart to oppose it in a kind of civil shrift or confession" (Essays, XXVIII).

In conclusion let me say that "friends" are hard to find, and we should be very careful in deciding in whom we will trust. He that findeth a friend findeth a jewel, and something worth having. The difficulty of finding a true friend, however, has often been dilated upon and sometimes perhaps exaggerated:

"Horatio's servant once, with bow and cringe,
Swung the parlour-door upon its hinge,
Dreading a negative, and overawed
Lest he should trespass, begged to go abroad.
'Go, fellow! whither?, turning short about
'Nay—stay at home—you're always going out.'
''Tis but a step, Sir, just at the street's end'—
'For what?' 'An please you, Sir, to see a friend!
'A friend!' Horatio cried, and seemed to start.
'Yea, marry shalt thou, and with all my heart.
And fetch my cloak: for, though the night be raw,
I'll see him too—the first I ever saw."

This, no doubt, was cynical exaggeration: but yet not without some foundation in truth. And the great master of human life, Socrates, when asked what he would like to see in his newly-built house, answered, "Real friends."

HARRY FULTON.

FROM THE MISSION FIELD.

Appointments.—Elder Abraham Noble and Mrs. Annie E. Noble arrived July 24th, 1920, from Ogden, Utah, and are assigned to the Nottingham conference. Elder John J. Kirby arrived September 13th, 1920, from Grace, Idaho, and is assigned to labor as a traveling elder in the London conference.

Re-organization.—On September 26th, 1920, the Burnley Sunday-school was reorganized with the following officers: Superintendent, John Espley; first assistant, John Robert Holgate; second assistant, William R. Brown; treasurer, Hannah Hilton; organist, Eva Owens; librarian, Sarah Espley, assistant librarian, Annie Owens; Betty Booth Espley, secretary.

Sale of Work.—The Relief Societies of Handsworth and Saltley, Birmingham, held a successful sale of work in the afternoon, and a concert in the evening of September 4th, 1920. These organizations are receiving much benefit from following the course given in the Relief Society magazine, in connection with their

regular sewing class. Sister Emma Vale is president of Handsworth, and Sister Louisa Mason of the Saltley branch.

SOMEWHERE.

I see adown the shadow of long years,
The faint, dim outlines of a dreamy land,
And glit'ring thro' the pearly realm of tears,
There seems reflected on that far-off strand
The keenest hopes and joys my life has known,
And silent griefs, which I have borne alone.

I had not thought the passion of an hour
Could leave its impress in the realm of space,
Or that an angel's hand had skill and power,
The ideal picture of a life to trace;
And true to realistic thoughts and fears
Preserve a record of the hidden years.

We know not all the mysteries of earth,
Nor how with good and ill our lives are woven;
We cannot solve the secret of our birth
Much less recall the sciences of heaven,
Nor what we saw, and heard before we came;
We do not even know our former name.

And yet somewhere there must be silent force,
Which acts upon the soul with subtle skill;
We cannot see the process of its course,
Nor can we bend it to our feeble will:
But true to life, reflection then will be,
And sometime, we shall know the mystery.

And those who've suffered most, and silent kept,
Will see in that bright mirror, heaven's blue,
How wrongs and evil doings which have slept,
Will penetrate the heart of ages through,
And in the light of an eternal dawn,
Expose the pictures which our lives have drawn.

EMMELINE B. WELLS.

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